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THE CONCEPT OF MORALITY AND MORAL DEVELOPMENT

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ABSTRACT: The article proposes a general analysis of the formation of ideas about the moral ideal among younger students. Particular attention is paid to the moral ideal of younger students. Moral education includes the formation of a person's consciousness of connection with society, dependence on it, the need to coordinate their behavior with the interests of society, familiarization with the norms of morality and rationality, the transformation of moral knowledge into moral convictions, the creation of a system of these convictions; formation of stable moral feelings and moral qualities.

KEY WORDS: pedagogy, morality, moral education, moral development, moral convictions, moral feelings, moral qualities.

INTRODUCTION

Before starting research activities, it is necessary to define the basic concepts that will be used to solve research problems. The key concepts in the work are: morality, morality, moral education. Throughout the formation and formation of modern society, the point of view on the definition of values has changed, and the concept of morality has undergone many changes. Therefore, the purpose of this article of the paragraph is to study the emergence of concepts of morality and their comparison in the interpretation of different authors.

The ancient Greeks were the first to speak about the categories of morality. Aristotle was the first to define the concept of "ethics" and singled it out as a separate philosophical doctrine. It came from the Greek word " ethos " and means custom, way of thinking. Aristotle considered the object of ethics to be the study of virtue, virtuous behavior, freedom, and the good. [1, p. 32]. Highlighting the theoretical and practical philosophy, he attributed ethics to the second, because it is based on actions.

During the victories of Alexander the Great, the concept of morality, derived from the Latin word " moralize ", began to be used, but this concept had a narrower meaning. From the point of view of the Romans, morality was a sign of belonging to "one's" culture. In order to preserve culture, the Romans clearly distinguished between "their" customs and "strangers". Morality served in this respect as a measure of the assimilation of generally recognized traits in the behavior of one's own ancestors.

Over time, these concepts began to be filled with different content. This led to the fact that morality is beginning to be considered the subject of study of ethics as a science (A.A.

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Huseynov, R.G. Apresyan, I.S. Kon, F.T. Khamatnurov). Morality has a huge historical role , because it was one of the ways to regulate society. On this basis, L.M. Arkhangelsky rightly singled out three functions of morality: epistemological (reflective), regulatory and humanistic (educational). [3, p. 43] E.S. Yakub, agreeing with the regulative function of morality, also singled out the function of social orientation. On the Internet, one can still find such functions as epistemological, educational, revolutionary-critical, apologetic (S.F. Anisimov, V.P. Koblyakov).

One way or another, the main function, given the studied literature, is the function of social regulation. In the dictionary of philosophy in an abbreviated version, the concept of morality is identical to the concept of morality. Morality is defined as “norms, principles, rules of human behavior, as well as human behavior itself (motives of actions, results of activity), feelings, judgments, which express the normative regulation of people's relations with each other and the social whole (collective, class, people, society)” [23, p. 158].

F. Nietzsche believed: “To be moral, moral, ethical means to obey an anciently established law or custom” [34, p. 289]. “Morality is the importance of man in front of nature” [34, p. 735]. Over time, the content of the concept of morality has changed, and now it is generally accepted that morality is the internal regulators of human behavior, and morality is external. In the dictionary of S.I. Ozhegov's morality is defined as "internal, spiritual qualities that guide a person, 9 ethical norms, rules of behavior determined by these qualities" [36, p. 156]. L.A. Grigorovich considered morality to be a personal characteristic, including kindness, discipline, the ability to interact in a team and other qualities and properties of a person [14, p . 104].

In social relations, there are higher values that are accepted by every person and have the character of absoluteness and universality. Such values can still be called ideals [30, p . 230]. One of the goals of an educational institution is to develop in children these generally accepted ideals of society. Each person follows certain value orientations, which are the regulator of his behavior [55, p. 203]. The value orientations include such personal components as worldview, moral beliefs, moral principles of behavior that are present in all spheres of human life. Therefore, we can say that any actions carry a certain moral significance.

For moral norms can be considered rules, requirements that determine the actions of a person in a given situation. A moral norm is a certain guideline that can encourage actions and actions, or vice versa, prohibit and warn against them [14, p . 104]. The process of education itself implies a two-way process of interaction between the educator and the educated [69, p . 25]. Since ancient times, it has been believed that the education of morality is a necessary component in the formation of personality. Ya.A. Kamensky in his treatise "Instruction of morals" referred to the ancient Roman philosopher Seneca: "first you need to learn good morals, and then wisdom, because without the first it is difficult to learn the latter." The thirty-year war of that time, the struggle of the bourgeoisie against feudalism, the desire of the oppressed peoples for national independence and the protest of the poor against the cruel exploitation by the feudal lords led Comenius to realize the principles of democracy, sympathy and readiness to help create a theory of education. [57, p. 34].

KD Ushinsky in the article "On the moral element in education" wrote about moral

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education as a leading component in the development of personality. Such character traits as honesty, diligence, responsibility, discipline and humanity are defining for each person [54]. Based on the judgments of A.S. Makarenko, distinguish the following tasks of the educator: promoting the development of moral consciousness, nurturing and developing moral feelings, as well as developing moral behavior itself [25, p . 163]. Usually, by behavior, one can say about upbringing, but this is not an accurate indicator, since it covers the entire life of a person. An act - an action based on its motives and intentions is a reflection of behavior, therefore, based on them, one can judge a person's upbringing. [55, p. 25].

It can be concluded that behavior is a set of ongoing actions of a person in conjunction with their internal conditioning. Moral education has the character of duration and continuity, and the results of education cannot be verified immediately. Personality in the process of its development goes from easier educational tasks to more complex ones . This shows the concentric property of such education. Therefore, in order to achieve the goal of education, it is necessary to complicate the activities of students, while taking into account the age characteristics of children [2, p. 386]. Having studied the issue of morality, we can conclude that a person who does good deeds, focusing on his beliefs and principles, can be considered moral. The views of such a person coincide with the requirements of morality. The German educator Johann Friedrich Herbart, in his works on pedagogy, attached great importance to moral education and said that "the single task of education can be fully expressed in just one word: morality" [57, p. 42].

V.A. Sukhomlinsky, in his system of the comprehensive development of the personality, argued about the system-forming role of moral education. "The core of moral education is the development of the moral feelings of the individual." He said that a person can grow up good or evil. It all depends on what is being taught. If nothing is taught, then there will still be evil, "because it must be made by a man" [50, p . 29]. In itself, the concept of morality is a generalizing concept that has its own content. Doctor of Pedagogical Sciences I.F. Kharlamov spoke about the following components of the qualities of the concept of morality: • Patriotism - love for one's country, respect for its history, customs, language. • Diligence - the desire to work, understanding the benefits of work for themselves and society. • Collectivism - the ability to coordinate their desires with the desires of others, the ability to interact in a team. • Self-respect while respecting others, honesty and truthfulness, moral purity, modesty. • Philanthropy or humanity [57, p. 34].

If we talk about moral education, then P.I. Podlasy describes it as a systematic process that focuses on behavior, consciousness, and feelings. The purpose of this upbringing is the formation of qualities that meet the requirements of social morality [40, p . 163]. "Moral education is the stability of positive habits and habitual norms of behavior, a culture of relationships and communication in a healthy children's team. ." [11, c . 269]. L.A. Grigorovich connects the content of moral education with humanity. "Humanity is an integral characteristic of a person, including a complex of its properties that express the relationship of a person to a person." Humanity develops in the process of interaction with other people, due to which such personality traits as attentiveness and goodwill are formed; ability to understand, empathize; the ability to perceive someone else's point of view, to understand beliefs, behavior; willingness to

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help" [14, p . 104]. If we consider the system of teacher-student relations, then an example of humanity will be the attitude of a teacher towards children.

At primary school age, the teacher is an authority for children, so it is very important for them to be a positive example of humanity and morality. Also, a means of developing humanity will be moral and ethical dedication through the study of the activities of great people. Education of humanity cannot be fully formed without socially useful activity. Therefore, it is necessary to organize collective activities, as a result of which children will take care, protect, and help others [14, p . 105-106].

From the point of view of psychology, the development of humaneness of the individual occurs through the moral self-development of the individual. For example, the theory of L. Kohlberg explains how certain moral values are formed at different stages of the individual development of children. He suggests that while interacting with children, ask moral questions that involve a choice between good and evil, courage and cowardice, loyalty and betrayal. By setting such tasks for children and relying on their answers, Kohlberg was able to make generalizations in the form of highlighting the stages of a child's moral development:

• Pre-conventional, or pre-moral, level - children under 9-10 years old who are obedient only out of fear of being punished.

• Conventional level - 9-10 years old - 16 years old who obey the accepted moral standards of the family, group or nation.

• Post-conventional, or autonomous level - from early adolescence and older, children who are characterized by the development of their own moral views and beliefs.

The transition from one stage of personal development to another is usually associated with two circumstances: manifestations of the crisis of age development and a change in the leading type of communication. At this time, the child's attitude to himself, to the people around him and to his duties changes [47].

Thus, morality can be considered a system of beliefs and values of a person that correspond to universal norms, such as kindness, patriotism, respect, etc. At all times, the education of morality in a person was recognized as fundamental for the development of personality. To our time, this problem has not lost its relevance. Undoubtedly, many factors and social conditions influence the formation of these qualities in children, but pedagogical influence plays a decisive role in this process.

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